

# The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the  
Extension of the Religious Parliament Idea

Editor: DR. PAUL CARUS.

Associates: { E. C. HEGELER.  
                  { MARY CARUS.

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VOL. XXIII. (No. 4.)

APRIL, 1909.

NO. 635.

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## CONTENTS:

|  | PAGE |
|--|------|
| <i>Frontispiece. The Transfigured Christ.</i> RAPHAEL.   |      |
| <i>The Aryan Ancestry of Jesus.</i> PAUL HAUPT. ....   | 193  |
| <i>Our Dual System of Government.</i> CHARLES NAGEL. ....                                      | 205  |
| <i>The General Property Tax as a State Tax; The Negative View.</i> HOWARD<br>T. LEWIS. . . . . | 210  |
| <i>Christianity as the Pleroma (Continued).</i> EDITOR. ....                                   | 219  |
| <i>The Ghost of a Living Person.</i> Communicated by the EDITOR. ....                          | 231  |
| <i>An Evening With C. C. Foster.</i> A SKEPTIC. ....   | 234  |
| <i>The Semites (Illustrated).</i> A. H. SAYCE. ....  | 238  |
| <i>The Number of the Beast.</i> A. KAMPMEIER. ....   | 250  |
| <i>The Calaveras National Forest.</i> Communicated by the Forester. ....                       | 253  |
| <i>Broadening (Poem).</i> CHARLES J. WOODBURY. ....  | 254  |
| <i>Book Reviews and Notes.</i> ....  | 254  |

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CHICAGO

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| <i>Our Dual System of Government.</i> CHARLES NAGEL. ....                                      | 205  |
| <i>The General Property Tax as a State Tax; The Negative View.</i> HOWARD<br>T. LEWIS. . . . . | 210  |
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| <i>The Ghost of a Living Person.</i> Communicated by the EDITOR. ....                          | 231  |
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| <i>The Calaveras National Forest.</i> Communicated by the Forester. ....                       | 253  |
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AN ILLUSTRATED MONTHLY MAGAZINE

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Editor: DR. PAUL CARUS

Associates: {E. C. HEGELER  
                  {MARY CARUS

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THE TRANSFIGURED CHRIST.

Detail from Raphael's "Transfiguration" in the Vatican.

*Frontispiece to The Open Court.*



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## THE ARYAN ANCESTRY OF JESUS.

BY PAUL HAUPT.

THE founders of Christianity were Galileans. Our Saviour's first disciples, Peter and his brother Andrew, as well as the two sons of Zebedee, James and John, were Galilean fishermen. Pilate was told that Jesus was a Galilean (Luke, xxiii. 7). The Roman procurator treated Jesus as a political offender. Pilate was no doubt responsible for the execution of the Messiah, not the Jews (compare Luke, xiii. 1). It has been observed that the representation of the Jewish attitude, as well as that of the Roman procedure, at the trial of Jesus looks very much like a late attempt to take the blame as far as possible off the shoulders of the Romans and lay it on the Jews.<sup>1</sup>

Jesus Himself was called The Galilean. The Roman emperor Julian the Apostate, who announced his conversion to paganism on his accession to the throne, A. D. 361, is said to have exclaimed, when he was mortally wounded by an arrow in his campaign against Persia, "Galilean, Thou hast conquered!"

Canon Cheyne remarks in his *Encyclopædia Biblica* (col. 1631): "Professor Percy Gardner (the distinguished archeologist of the University of Oxford and Chairman of the Local Committee of the Third International Congress for the History of Religions, which was recently held in Oxford, September 15-18, 1908) has well said, 'According to all historic probability, Jesus of Nazareth was born at Nazareth.'" He is called The Nazarene in the Talmud. The early converts to Christianity were known as Nazarenes (Acts, xxiv.

<sup>1</sup> See Cheyne-Black, *Encyclopædia Biblica*, col. 4161; compare L. Philippson, *Haben wirklich die Juden Jesum gekreuzigt?* second edition (Leipsic, 1901) and W. Bousset, *Jesus*, third edition (Tübingen, 1907) p. 9.

5). The Hebrew name for Christians is *Noçerim*; and the Arabic, *Naçâra*.

The tradition that Jesus was a descendant of David<sup>2</sup> and born at Beth-lehem, is not original (John, vii. 41). The census referred to at the beginning of the second chapter of the Third Gospel took place in A. D. 7, that is, at least eleven years after the Nativity. An imperial census in the kingdom of Herod would have been impossible. There was no imperial assessment until Judea had been made an imperial province. Nor would the people have been assessed at their ancestral homes. Moreover, Mary would not have been required to accompany Joseph (see *Encyclopædia Biblica*, col. 808).

Our Saviour Himself referred to the belief that the Messiah was to be a son of David as an unwarranted opinion of the Scribes (Mark, xii. 35-37). If it had been known that descendants of the royal House of David lived in Nazareth, Nathanael would not have said, Can there any good thing come out of Nazareth? (John, i. 46). The later tradition, which endeavors to harmonize the life of Jesus with the alleged Messianic prophecies in the Old Testament, is a concession to Jewish expectations or prejudices. In Micah, v. 2 the name (Beth-) *lehem* is a later insertion. The future ruler of Judah (Zerubbabel)<sup>3</sup> is a scion of the House of Ephrath, that is, the name of David's clan. Queen Victoria was a scion of the House of Hanover, but she was not born in Hanover. All the passages in which Ephrath is identified with Beth-lehem are post-Exilic. No son or descendant of David was born at Beth-lehem (see 2 Samuel, iii. 2-5; v. 14-16).

The great Biblical scholar, Professor J. Wellhausen, of the University of Göttingen, begins his translation of the First Gospel with

<sup>2</sup> In unexpurgated editions of the Talmud Jesus is called the son of Pandera, the lover of Setada which is interpreted to mean *she was unfaithful*. Pandera is identical with Pandarus (in Shakespeare's *Troilus and Cressida* etc.). The English term "pander" is derived from this name. Compare L. Goldschmidt, *Der babylonische Talmud*, vol. i (Berlin, 1897), p. 564; *Realencyclopædie für protestantische Theologie und Kirche*, third edition, edited by A. Hauck, vol. ix, p. 4, l. 42; p. 2, l. 2; vol. xix, p. 332, ll. 26-52; see also Marcus Jastrow, *The History and the Future of the Talmudic Text* (Philadelphia, 1897) pp. 19-23. At the Oxford Congress of Religions the Chief Rabbi Dr. M. Gaster remarked, on Sept. 17, that the Jews regarded all proselytes with disfavor. If Jesus had belonged to such a people, they would surely have used it against Him. Yet neither at the trial nor in the taunts of the populace did we find any hint of such an accusation.—Dr. Gaster does not seem to know the Talmudic passages referring to the Son of Pandera.

<sup>3</sup> Also Psalms cx and cxxxii refer to Zerubbabel or Zorobabel (Matthew, i. 12; Luke, iii. 27). See *Johns Hopkins University Circulars*, No. 114, page 110 (July, 1894) and the *American Journal of Semitic Languages*, vol. xi, pp. 70, 91; vol. xxi, p. 145; compare my paper *David's und Christi Geburtsort* in F. E. Peiser's *Orientalistische Literaturzeitung*, vol. xii, col. 65 (February, 1909).



the third chapter corresponding to the beginning of the Second Gospel;<sup>4</sup> the first two chapters, with the Davidic genealogy of Joseph, the virgin birth, the star of Bethlehem, the wise men from the East, the flight to Egypt, the slaughter of the innocents, are not considered.

Our Saviour is generally supposed to have been a Jew by race. In 1523 Luther published a treatise in which he tried to show that Jesus was a Jew. But in the Maccabean gloss prefixed to the poetic glorification of the Return from the Exile in 538 B. C. and of the birth of the Davidic prince Zerubbabel, in the ninth chapter of the Book of the Prophet Isaiah, Galilee is called "the district of the nations," that is, gentiles.<sup>5</sup> Also in Joshua, xii. 23 we must read, "the king of the nations in Galilee" (instead of *Gilgal*).<sup>6</sup>

In the First Book of the Maccabees (v. 14-23) we read that "messengers from Galilee, with their clothes rent, came to Judas Maccabæus and his brethren, who reported in this wise, They of Ptolemais, and of Tyrus and Sidon, and all Galilee of the Gentiles are assembled together against us to consume us. . . . Then said Judas unto Simon, his brother, Choose thee out men, and go and deliver thy brethren that are in Galilee. . . . Now unto Simon were given 3000 men to go into Galilee. . . . where he fought many battles with the heathen. . . . And those that were in Galilee, that is, in Arbatta,<sup>7</sup> with their wives and their children, and all that they had, took he away, and brought them into Judea with great joy."

So the Jews who lived in Galilee at the time of Judas Maccabæus were all rescued and transferred to Jerusalem in 164 B. C. At the same time Judas Maccabæus delivered his brethren who lived among the heathen in the northern region of the country east of the

<sup>4</sup> J. Wellhausen, *Das Evangelium Matthæi* (Berlin, 1904) p. 3.

<sup>5</sup> See the translation of the Book of Isaiah in the Polychrome Bible, page 14, line 20, and page 144, line 45. He who brought into contempt the land of Zebulun and the land of Naphtali is Tiglath-pileser IV (738 B. C.). The settlement of Aryan colonists in Galilee was regarded as a disgrace for the country. The later (king) who conferred honor on the "district of the nations" was Aristobulus who judaized Galilee in 103 B. C. This was looked upon as a rehabilitation of the country. The gloss, which was added about B. C. 100, refers to the statement in verse 7: He will increase the dominion beyond David's throne and beyond his kingdom. The second stanza (verses 5 and 6) of this patriotic poem refers to Zerubbabel; the first to Cyrus. See *Orientalistische Literaturzeitung*, vol. xii, col. 67, note 1.

<sup>6</sup> See the translation of the Book of Joshua, in the Polychrome Bible, page 75, line 45.

<sup>7</sup> Arbatta, or Arbana, is a corruption of *Sabrana*, Sepphoris, the capital of Galilee, northwest of Nazareth. See the *Transactions of the Third International Congress for the History of Religions* (Oxford, 1908) vol. i, page 302, note 2.

Jordan, and brought them all to Jerusalem. His triumphant return from this victorious expedition is glorified in Psalm lxviii.<sup>8</sup>

Consequently there were no Jews in Galilee after the year 164 B. C. But in 103 B. C. Simon's grandson (the eldest son and successor of the great Maccabean conqueror John Hyrcanus) Aristobulus, the first King of the Jews, whose coronation is glorified in Psalm ii,<sup>9</sup> judaized Galilee, forcing the inhabitants to adopt circumcision and the Mosaic Law.

Since that time the Galileans were Jews by religion, but not Jews by race. A negro who joins the Church of England does not become an Anglo-Saxon. The Jews looked down on the Galileans, and their dialect betrayed their non-Jewish extraction. In Matthew, xxvi. 73 we read that the bystanders said to Peter, "Surely thou also art one of them; thy speech bewrayeth thee." In the Talmud (*Eruvin*, 53b) there is an anecdote relating that once upon a time a Galilean asked for *amr*; but the people replied, You stupid Galilean! Do you want *amr* for riding (that is, *hamâr*, an ass) or *amr* for drinking (that is, *khamar*, wine) or *amr* for clothing (that is, '*amar*, Hebrew *çemr*, wool) or *amr* for slaughtering (that is, *immar*, lamb). The Galileans pronounced all four words, *hamâr*, *khamar*, '*amar*, *immar*, alike; they could not distinguish the various Semitic gutturals, just as the Turks and the Persians do not distinguish certain characteristic consonants in Arabic words.

The Galileans, who were judaized by Aristobulus in B. C. 103, were called *Itureans*,<sup>10</sup> that is, Assyrians, because they were descendants of the Assyrian colonists whom the founder of the Assyrian empire, Tiglath-pileser IV,<sup>11</sup> and the conqueror of Samaria, Sargon II, had sent to Galilee, after the inhabitants had been deported to Assyria in 738 B. C. We read in the Second Book of Kings (xv. 29): "In the days of Pekah, king of Israel, came Tiglath-pileser, king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor (*and Gilead and Galilee*)<sup>12</sup>—all the land of

<sup>8</sup> See the translation of the Psalms, in the Polychrome Bible, page 191, line 10; compare the *American Journal of Semitic Languages*, vol. xxiii, page 225.

<sup>9</sup> See the *Johns Hopkins University Circulars*, No. 163, page 90 (June, 1903). Compare my paper *The Religion of the Hebrew Prophets in the Transactions of the Third International Congress for the History of Religions* (Oxford, 1908) vol. i, page 269.

<sup>10</sup> Compare Luke, iii. 1, and E. Schürer, *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi*, vol. i (Leipsic, 1901) p. 276 (§ 9). See also Martin Hartmann, *Der islamische Orient*, vol. ii (Leipsic, 1909) page 466.

<sup>11</sup> Compare R. W. Rogers, *The Religion of Babylonia and Assyria* (New York, 1908) page 61.

<sup>12</sup> This is a subsequent addition.

Naphtali, and carried them captive to Assyria." It is generally supposed that no reference to this conquest of Galilee occurs in Tiglath-pileser's cuneiform inscriptions; but this is due to the fact that no one ever perceived that Galilee is called *the land of Hamath*. The same name is used in the Old Testament, but it never occurred to any reader of the Bible that Hamath denoted the ancient capital of Galilee, at the famous hot springs half an hour to the south of Tiberias on the western shore of the Sea of Galilee.

After the destruction of Hamath in the second half of the eighth century B. C., Sepphoris, the modern *Saffûriye*, northwest of Nazareth, was the capital of Galilee. The name of this city (which is called *Çipporin* in the Talmud, because it is perched on the top of a mountain like a bird, Hebrew *çippôr*)<sup>13</sup> appears in the Old Testament as Sepharvaim, Sibraim, Ziphron, Sepharad, and in 1 Maccabees, v. 23 as Arbatta, Arbacta, Arbana—all these forms are merely corruptions of the name *Sipporim*. This seems to be the "city that is set on a hill" (Matthew, v. 14). It was not hid like Nazareth which is situated in a basin entirely shut in by hills. The Jews use *Sepharad* for Spain; but this name is a corruption of *Sipporim*. The archives of the old Jewish congregation of Sepphoris in pre-Maccabean times are mentioned in the Talmud (*Kiddushin*, iv. 5).

Tiberias, named in honor of the emperor Tiberius, was not founded before 26 A. D. When the foundations of the new city were laid, an old cemetery was dug up. The Jews therefore regarded Tiberias as unclean<sup>14</sup> and could not be induced to settle there. But after the destruction of Jerusalem (70 A. D.) Tiberias became the chief center of Jewish learning. The Mishnah and the Palestinian Talmud were completed at Tiberias about A. D. 200 and 350, respectively.

The old cemetery which was dug up in 26 A. D. was no doubt the necropolis of Hamath, the ancient capital of Galilee. The "Entrance to Hamath" is repeatedly mentioned in the Old Testament as a part of the northern boundary of Palestine; this is the *Wady al-hammâm* near Magdala, the birthplace of Mary Magdalene, three miles northwest of Tiberias. Arpad, which is referred to in conjunction with Hamath, is Irbid, southwest of Magdala. The northern boundary of Palestine, as described in Numbers, xxxiv. 7, ran from Mount Carmel on the Mediterranean to Mount Hor, that is, Mount Tabor, about five miles east of Nazareth, and from Mount

<sup>13</sup> The name of Moses's wife, Zipporah, is the feminine form of this word.

<sup>14</sup> See the translation of Leviticus, xxii. 4, in the Polychrome Bible, and the notes on the translation of Ezekiel, in the Polychrome Bible, page 191, line 8.

Tabor to the Entrance to Hamath on the northwestern shore of the Sea of Galilee, that is, the *Wady al-hammâm*, and thence to Zaidah, that is, the New Testament Bethsaida at the northeastern end of the Sea of Galilee. *Zedad* in the received text (and *Ziddim*, *Zer* in Joshua, xix. 35) are corruptions of *Zaidah*.<sup>15</sup>

In Numbers, xxxiv. 9a we have an alternate northern boundary which ran from Accho, on the Mediterranean, through Ziphron, that is Sepphoris, to Hazar-enan, that is, the Round Spring, 25 minutes northwest of Magdala. The large basin, in which the water wells out in a full stream, is enclosed by a round wall. The diameter is about 100 feet. Shepham denotes the bare hills (Hebrew *shephayim*) on the eastern shore of the Sea of Galilee.

Hethlon, given in Ezekiel, xlvii. 15 as a point of the northern boundary of Palestine, is the old name of Nazareth. Hethlon should be read *Hittalon*; it is a variant of *Hannathon*, or rather *Hinnathon*, which corresponds to the cuneiform *Hinnatûn*, mentioned in the Amarna Tablets (about 1400 B. C.).<sup>16</sup> Both Hittalon and Hinnathon mean "protection" and allude to the secluded location of Nazareth which is situated in a basin entirely shut in by hills. *Hethlon* means literally "swathing," that is, inclosing, confining. The shepherds were told by the angels, "Ye will find a babe wrapped in swaddling-clothes, lying in a manger," just as Nazareth is *swathed* in a basin with a girdle of hills. In the cuneiform Annals of Tiglath-pileser IV *Hinnatûn* (that is, Nazareth) is mentioned in conjunction with *Kana*, that is, Cana in Galilee (the modern *Khirbet Kâna*, about eight miles north of Nazareth), the scene of our Lord's first miracle (John, ii. 11).

The universal opinion has been that Hamath is the royal city of the Hittites, on the Orontes in northern Syria; but the boundary of Israel never reached so far north, and the names of the kings of Hamath, mentioned in the cuneiform texts, are Hebrew, for instance, Eniel (Eye of God) and Ja'u-bi'di (Jahveh is my Protection). The king of Hamath, who sent his son to salute David, was a Galilean; Solomon's storehouses, that is, granaries, which he built in Hamath, were situated near the Sea of Galilee. The Galilean wheat was famous. In the Acts of the Apostles (xii. 20) we read that Tyre and Sidon made peace with Herod Antipas of Galilee, the son of Herod the Great, because their country was nourished by the

<sup>15</sup> For *d* instead of *i* compare Amos, ix. 12 where the Greek Bible (and Acts, xv. 17) read *yidreshû*, they will seek, instead of *yîreshû*, they will possess.

<sup>16</sup> See the Notes on Joshua, in the Polychrome Bible, pp. 47-55.



king's country. The territory of Hamath, which Jeroboam II recovered for Israel about B. C. 750, was the region west of the Sea of Galilee.

The correct spelling of this name is Hammath or Hammoth (Assyrian *Hammâti*) with double *m*; it means Hot Springs. For Hammath, Rakkath, Chinnereth in Joshua xix. 35 we must read *Hammoth rakkath Chinnoroth*, "Hot Springs on the shore of The Great Harp," that is, the Sea of Galilee, which is in shape like a triangular harp. In 1 Chronicles, vi. 76 (Hebrew, 61) the name is miswritten *Hammon* instead of Hammoth; and in Joshua, xxi. 32 we must read *Hammoth-Chinnoroth* instead of *Hammoth-Dor* (compare Joshua, xi. 2).

A great many of the Assyrian colonists sent to Hamath (that is, Galilee) were Aryans. Sargon II relates that he deported the Median chief Deioces with his kinsmen to Hamath. Both Tiglath-pileser IV and Sargon II received tribute from the Median chiefs as far east as the Lapis Lazuli Mountain. In a paper on Archeology and Mineralogy, presented at the general meeting of the American Philosophical Society in Philadelphia, April 2, 1903, I showed that this Lapis Lazuli Mountain in the remotest parts of Media represented the famous lapis lazuli mines in Badakhshan, on the northeastern flank of the Hindu Kush in northeastern Afghanistan.<sup>17</sup> Esarhaddon calls this mountain *Bign*, and the name of the district is *Patus-arra*. He also mentions the names of two chiefs of that region, Sitirparna and Eparna; also Uppis of Partakka, Zanasana of Partukka, and Ramatea of Urakazabarna. These names are clearly not Semitic, but Aryan. *Partakka* means "mountainous" and is identical with the Greek *Paraitaca*, Latin *Paratacene*. *Bign*, the name of the Lapis Lazuli Mountain, is the Aryan *bigna* and means "splendor." *Ashima*, the deity worshiped by the Assyrian colonists who had been sent by Sargon from Hamath to Samaria, is the Aryan *Aeshma*, the demon of Wrath, who appears in the Book of Tobit (iii. 8, 17) as *Asmodeus*, the counterpart of Lilith. We must read in 2 Kings, xvii. 30 *Aishma* instead of *Ashima*. The majority of the Assyrian colonists whom Tiglath-pileser IV sent to Galilee,

<sup>17</sup> See the *Johns Hopkins University Circulars*, No. 163, page 53. In an article, printed in the *Berliner Tageblatt*, Nov. 5, 1908, Dr. Hermann Michel stated, the question, whether Jesus was an Aryan, was meaningless as long as it was not absolutely certain that Jesus spoke Greek!—The majority of the Assyrian colonists, who were sent to Galilee, were undoubtedly Aryans, that is, Iranians. I do not use Aryan in the sense of Indo-European. Aryan=Indo-Iranian. The question, whether or not Jesus spoke Greek, has no bearing on this case. The Persian Jews spoke Persian, but they were not Aryans; the English Jews speak English, but are not Anglo-Saxons.

were natives of Ullub and Kirkh, north of Assyria, at the foot of the Armenian Taurus, between Amid (the modern Diarbekr) and Lake Van. This region was not Semitic.

Even the Jews have non-Semitic blood in their veins. The Hebrew nomads who began to settle in Canaan about B. C. 1400, intermarried with the Canaanites (Judges iii. 6).<sup>18</sup> Hebrew was the language of Canaan. The Israelitish tribes which invaded Canaan spoke Aramaic. Aramaic became the language of Canaan after the Babylonian Captivity. Our Saviour and His disciples spoke Aramaic. *Talitha cumi*<sup>19</sup> and other utterances of Jesus recorded in the Gospels are Aramaic, not Hebrew. Hebrew was practically a dead language after the Babylonian Captivity; it was the sacred language of religion, but the exclusive property of scholars. A considerable portion of the Hebrew Bible was written by men whose mother-tongue was Aramaic.<sup>20</sup> The original meaning of the term *Hebrew* seems to be "Rover" (raiding nomad). Heb. *'abâr* means "to traverse," "to wander over."<sup>21</sup> It is possible that *Arab* is merely a transposition of this name.

The prophet Ezekiel states (xvi. 3): "Thus says Jahveh to Jerusalem, Thy father was an Amorite, and thy mother a Hittite." We know from the representations on the ancient Egyptian monuments that the Hittites were a race with yellow skins, black hair and

<sup>18</sup> See the Notes on Judges, in the Polychrome Bible, page 44. The Jews are not descendants of the Israelites, but descendants of the Edomite clans which invaded Canaan from the south about 1200 B. C. Judah (compare below, note 24) is the name of the worshippers of יהוה, who were united under the leadership of David about 1000 B. C. The majority of them were Edomites, but they comprised also Horites, Canaanites, Ishmaelites, Moabites, Hittites, Amorites, Philistines, Egyptians, and Ethiopians. The wonderful vitality and other excellent qualities of the Jewish race are no doubt due to this ancestral mixture, just as the unparalleled development of the United States depends, to a certain extent, on the constant infusion of fresh blood.—The Israelites, who relapsed into idolatry after the death of Solomon, have vanished; they survive only, mixed with various foreign elements, in the Samaritans whose number is now reduced to 170. The Israelites were not in Egypt, but the Edomite ancestors of the Jews were in Egypt about 1230 B. C. The Israelites were settled in Palestine (Ephraim) at that time. The ancient Israelitish traditions have been systematically altered by the Jews, just as the legends of Southern Arabia were modified by the Mohammedans. Compare the *Encyclopædia Biblica*, col. 1182, note 2, and col. 2218, § 2. See also Eduard Meyer, *Die Israeliten und ihre Nachbarstämme* (Halle, 1906) pp. 224 and 338; Martin Hartmann, *Der islamische Orient*, vol. ii, (Leipsic, 1909) p. 474.

<sup>19</sup> See Mark, v. 41; vii. 34; xiv. 36; xv. 34.

<sup>20</sup> See the *Journal of the American Oriental Society*, vol. xiii, page cclxi, note 12.

<sup>21</sup> See Martin Hartmann, *Der islamische Orient*, vol. ii (Leipsic, 1909) page 598.



eyes, receding foreheads, and protruding upper jaws.<sup>22</sup> The so-called Jewish nose is Hittite, not Semitic.<sup>23</sup> The Hittites may have belonged to the Mongolian race. The Amorites, on the other hand, and the Philistines, seem to have been Indo-Europeans. On the Egyptian monuments the Amorites are depicted as a tall race, with fair skins, light hair, and blue eyes. The tall stature of the Amorites (Amos, ii. 9) frightened the Israelites (Numbers, xiii. 33).

Jewish separatism is post-Exilic. The rigor of Ezra in the matter of mixed marriages (Ezra, x. 11) was unknown before the Babylonian Captivity. Ruth, the ancestress of David, was a Moabitess. In a sermon preached at Sinai Temple, Chicago, on November 15, 1908, the distinguished rabbi Dr. Emil Hirsch stated: "The Jews have intermarried with other stocks ever since Abraham's time. Our alleged racial purity is a figment of the imagination. Moses took a wife that was not even white. The modern Jew resembles his English or German or American neighbor, and is nothing like the Arab, the purest type of Semite known."

There is undoubtedly some admixture of African blood in the Jewish race. According to the Judaic document (Genesis, xli. 45; cf. the gloss in verse 50b and xlii. 20b) Manasseh and Ephraim, the sons of Joseph, representing the most powerful tribe of Israel, were born to Joseph in the land of Egypt by Asenath, the daughter of Poti-pherah, the priest of On, just as Hagar, the mother of Ishmael, the ancestor of the Arabs, was an Egyptian slave of Sarah. The ancient Egyptians were not white, as Virchow supposed, but a negroid race with a subsequent infiltration of Semitic blood.\* This Asiatic invasion must have taken place in the prehistoric period. Similarly the aborigines of Abyssinia (*Agoov*) are an African race; but the country was afterwards invaded by Semites (*Gees*) who came from southern Arabia across the Red Sea, and in the sixteenth century of our era Abyssinia was overrun by the African *Galla*.

Moses's wife, Zipporah, was one of the daughters of the priest of Midian;<sup>24</sup> but we learn from Numbers xii that Moses had also

<sup>22</sup> See Hastings' *Dictionary of the Bible*, vol. ii, page, 392; compare vol. i, page 85, and A. H. Sayce, *The Races of the Old Testament*, pp. 112, 133 (By-Paths of Bible Knowledge, XVI), also Felix von Luschan, *Die anthropologische Stellung der Juden in the Korrespondenzblatt der Deutschen Anthropologischen Gesellschaft*, 1893.

<sup>23</sup> See Haupt, *Biblische Liebeslieder*, page 33 (Baltimore, 1907).

\* See the *Realencyclopädie für protestantische Theologie und Kirche*, third edition, edited by Albert Hauck, volume i, page 208, lines 27 and 34; also *Mitteilungen der Vorderasiatischen Gesellschaft*, volume xii, page 177, line 5 (issued in 1909).

<sup>24</sup> Midian is not the name of an Arabian tribe, but denotes the Edomite league (amphictyony) of worshippers of Jahveh, the God of Sinai, on the north-

a Cushite, or Ethiopian, woman, that is, a black concubine. His sister Miriam objected to her black sister-in-law; therefore she was stricken with leprosy (*vitaligo*)<sup>25</sup> so that she became as white as snow. *Cushi* is the common Hebrew term for "negro," and we read in the Book of Jeremiah (xiii. 23): "Can the Ethiopian (*Cushi*) change his skin, or the leopard his spots?" On the other hand, Laban, the father of Leah and Rachel "which two did build the house of Israel" (Ruth, iv. 11), that is, who were the ancestresses of the Israelites, means "white."<sup>26</sup> The Bedouins have always had black concubines; Antara, the great ante-Islamic poet and the most popular hero of the Arabs, was the son of a black slave-girl. The Semites represent a mulattoid type, a white race with an admixture of African blood. Primitive man, it may be supposed, was colored. The ancestors of the white race may have been albinos. Freckles may be due to an atavistic incomplete discoloration of the skin.

Nor is the dark complexion of the Spaniards and Italians merely due to the climate and exposure to the sun. A white person in our Southern States remains white. There is more African blood in the Spaniards and Italians than there is in the Jewish race, and in Spain and Italy this infiltration is of more recent date. Thousands of Roman citizens both in Italy and Spain were the sons of African freedmen. The Jewish race has kept itself remarkably pure since the days of Ezra, that is, about 430 B. C. Similarly the Hebrew text of the Old Testament has been preserved with scrupulous exactness since the insurrection of Bar Cocheba against the Romans, A. D. 132-135, but a great many corruptions had crept into the text before that time. All the manuscripts of the Hebrew Bible are ultimately based on a single incorrect copy, and none of them are older than A. D. 820, although we have a fragment of a Hebrew papyrus con-

eastern shore of the Red Sea. Midian is derived from *din*, law, religion. In the same way Judah is not the name of an Israelitish tribe, but a feminine collective to *jôdêh*, he confesses. King of Judah is originally a title like the Arabic Commander of the Faithful. David was not an Israelite, but an Edomite. Compare above, note 18, and my papers in Peiser's *Orientalistische Literaturzeitung*, March, 1909.

<sup>25</sup> There is not a single case of true leprosy (*Elephantiasis Græcorum*) in the Old Testament. The term *leprosy* is used for a variety of skin diseases including psoriasis, scabies, luetic affections, also leucoderma (Leviticus, xiii. 12, 13). See the abstract of my paper "Medical and Hygienic Features of the Bible" in *The Independent* (New York, July, 13, 1899) page 1907<sup>a</sup>; compare *Johns Hopkins University Circulars*, No. 163, page 50, note 18.

<sup>26</sup> Contrast Genesis xxvi. 34; xxvii. 46; xxviii. 8. The Greeks called the Cappadocians *Leucosyrians*, that is, White Syrians. This shows that there were also colored Syrians.

taining the Ten Commandments which may have been written in the second century A. D.<sup>27</sup>

The theory of an Aryan ancestry of Jesus is by no means new. It was suggested more than forty years ago by the distinguished French archeologist Emile Burnouf, a cousin of the great Orientalist Eugene Burnouf, in an article published in the *Revue des Deux Mondes* of August 15, 1868, and it has since been advocated by a number of noted men, for instance, by the celebrated Göttingen jurist Rudolf von Jhering in his posthumous work on the prehistory of the Indo-Europeans (1894) and especially by Houston Stewart Chamberlain in his book on the foundations of the nineteenth century.<sup>28</sup> Chamberlain thinks that the Aryan element in Galilee was due to Greek immigration in the last century B. C. This view is untenable; but as soon as we know that Hamath denotes the ancient capital of Galilee<sup>29</sup> at the hot springs south of Tiberias, the whole question appears in a new light.

We have seen that the Galileans were deported to Assyria in 738 B. C. The Assyrian kings sent Assyrian colonists to Galilee, and the majority of these colonists, including the Median chief Deioces, were Aryans, that is, Iranians. The few Jews who lived in Galilee, especially in Sepphoris, at the time of Judas Maccabæus, were rescued by his elder brother Simon, and transferred to Jerusalem in 164 B. C. In 103 B. C. Simon's grandson, King Aristobulus, judaized the Itureans, that is, the descendants of the Assyrian colonists in Galilee. They were forced to adopt Judaism, but they were not Jews by race. It is therefore by no means certain that Jesus of Nazareth and the Galilean fishermen who were invited by Him to

<sup>27</sup> See the *Proceedings of the Society of Biblical Archaeology*, vol. xxv, pp. 34-56 (London, January 14, 1903).

<sup>28</sup> H. S. Chamberlain, *Die Grundlagen des XIX. Jahrhunderts*, eighth edition (Munich, 1907).

<sup>29</sup> Also in the Aramaic inscription of Zaccur, King of Hamath and Laash (which appears in Genesis x. 19 as Lasha, near the southeastern end of the Dead Sea) Hamath represents the capital of Galilee. Compare *Theologische Literaturzeitung*, Oct. 10, 1908, col. 578; *Orientalistische Literaturzeitung*, Jan. 1909, col. 11 and col. 15. In the Semitic Section of the Fifteenth Congress of Orientalists, held at Copenhagen, August, 1908, Dr. Armand Kaminka stated, after I had presented a paper in which I tried to show that Hamath denoted the ancient capital of Galilee: he had advanced this theory eighteen years ago in his *Studien zur Geschichte Galiläas* (Berlin, 1890). This statement is not true; see *e. g. op. cit.* page 15, line 16. Dr. Kaminka cannot set up the plea that he meant to say, my theory that the majority of the Galileans were pagans at the time of Christ, had been advanced by him in 1890; because I never made such a statement. I laid special stress on the fact that during the last century B. C. the Galileans were Jews by religion, although not Jews by race. Dr. Kaminka's untenable theory was refuted by E. Schürer in his *Geschichte des jüdischen Volkes im Zeitalter Christi*, vol. ii, fourth edition (Leipsic, 1907) page 16, note 35.

become fishers of men, were Jews by race. Peter's speech bewrayed him. The Galilean founders of Christianity may have been, not Jews, but Aryans.<sup>30</sup> It is extremely improbable that Jesus was a son of David; it is at least as probable<sup>31</sup> that He was a scion of Deioeces or even a descendant of Spitam,<sup>32</sup> the ancestor of Zoroaster.

<sup>30</sup> Compare my remarks in *Orientalistische Literaturzeitung*, vol. xi, col. 239 (May, 1908) and in the *Transactions of the Third International Congress for the History of Religions* (Oxford, 1908) vol. i, page 302.

<sup>31</sup> I do not say it is probable.

<sup>32</sup> Compare A. V. Williams Jackson, *Zoroaster, the Prophet of Ancient Iran* (New York, 1901) p. 13.